

# ŚIVĀJI: A SISODIĀ RAJPUT

## HAR BILAS SARDĀ

A CHAPTER FROM  
"SPEECHES AND WRITINGS: HAR BILAS SARDĀ"

AJMER  
VEDIC YANTRALAYA

1935

# SPEECHES AND WRITINGS

## HAR BILAS SARDA

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HINDU SUPERIORITY; MAHARANA KUMBHA;  
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HAMMIR OF RANTHAMBHOR.  
MAHARANA SANGA, &C.

.....And tho'  
We are not now that strength which in old days  
Moved earth and heaven ; that which we are, we are ;  
One equal temper of heroic hearts,  
Made weak by time and fate, but strong in will  
To strive, to seek, to find, and not to yield.

TENNYSON, *Ulysses*.

AJMER  
VEDIC YANTRALAYA  
1935.

**Printed & Published by Chand Mal Chandak,  
Manager, at the Vedic Yantralya, Ajmer.**

## INTRODUCTION

BY PRINCIPAL P. SESHADRI.

Diwan Bahadur Har Bilas Sarda is among the most distinguished Indian leaders of his generation to-day, having made his mark in more than one sphere of national activity. As a social reformer, he has left an indelible impression on the history of this country by his Child-Marriage Restraint Act and will be remembered with such illustrious champions of the cause as Raja Ram Mohun Roy, Pandit Ishwar Chand Vidyasagar and the late Mr. Mahadeo Govind Ranade. A scholar steeped in the best traditions of Rajputana, he has laboured for decades on the study and narration of its fascinating, if somewhat chequered, history. As a representative of Ajmer-Merwara in the Legislative Assembly, for as many as three successive terms it has been his privilege not only to stand for the needs of his own constituents, but also to work for the wider interests of his native land. As a keen student, even at this age, of many lines of intellectual enquiry, his is an active mind ranging over varied fields of thought claiming kinship with those whose writings are not of mere ephemeral interest. It is therefore fitting that we should have this collection of his *Speeches and Writings* containing a record of his varied activities and reviewing his work of decades.

Of some of his utterances, it may be said without any exaggeration, that they have made a difference to the discussions of legislative assemblies on matters of vital importance to the millions of mankind in India who constitute a fifth of the total population of the world. His volumes like *Hindu Superiority* have arrested attention, giving new inspiration and hope to his people and summing up the great achievements

of a large section of the human race, his paper on *Hindus—their Strength and Weakness* in this volume itself being typical of this class of writings. To those—comparatively small perhaps in number—who feel interested in the inner workings of the human mind even more than in its external manifestations, it must always be a delight to enter into the spirit of these pages and come into contact with an intellect ever keenly intent on the pursuit of knowledge. It is significant that he should have chosen for the motto of this work, Tennyson's famous lines in *Ulysess*:

We are not now that strength which in old days  
Moved earth and heaven; that which we are, we are :  
One equal temper of heroic hearts,  
Made weak by time and fate, but strong in will  
To strive, to seek, to find, and not to yield.

To one like myself living in the city of his birth and enjoying the privilege of his friendship there is a personal aspect which is even of more absorbing interest. Diwan Bahadur Har Bilas Sarda is an institution by himself in Ajmer and is its first citizen. For decades he has been intimately connected with her fortunes and her hopes and aspirations have found persistent expression through his lips. It is impossible to think of Ajmer without Mr. Sarda and even in distant hamlets in South India, I have sometimes found it easy for villagers to locate me as coming from the city of Sarda though they were conservative and disliked his social legislation.

One of my happy experiences during the few years I have been in Ajmer, as head of the very institution which counts Diwan Bahadur Har Bilas Sarda as one of its most distinguished *alumni* and also as an old member of its college staff is his intellectual friendship. There are few sounds more welcome to me in Ajmer than of the periodical arrival of his car at my house and few visions more pleasant than of the entrance of

his somewhat burly form into my drawing-room—may his shadow never grow less!—with a cheerful smile on his face and always a serious enquiry in his mind about something concerning books which I am generally able to meet from my extensive private collection. Over many a cup of coffee have we discussed myriads of things, the poetry of Tennyson, some Romantic tradition of Rajputana, the future of Indian Politics, the education of the young in India or the strange and baffling ways of mankind in our immediate neighbourhood or in the wider world. In more ways than one, he has often reminded me of Dr. Johnson expressing opinions on men and things, sitting curiously enough in the exact posture of the great man of letters, leaning to one side, and seeking effectiveness of utterance by emphatic shakes of the head. It is however only fair to add that the Diwan Bahadur has nothing of the roughness of the great literary dictator and is a model of suavity in conversation. There can be no greater tribute to his intellectual thirst than the continual demand that he makes upon me and my library for all kinds of odds and ends of scholarship, particularly in my own branch of studies, English Literature, with all the zeal of a professional student of letters.

It may be remembered at the outset, that this book of *Speeches and Writings* represents only a small part of his intellectual output, consisting of miscellaneous things which could not be included in any of his independent volumes. He came into prominence years ago in the literary world of India by his striking production summing up the greatness of Hindu civilization, with the somewhat challenging title, *Hindu Superiority*. No student of Rajput history, which is awaiting revision and extension from the point at which Colonel James Tod left years ago, can afford to ignore his contributions, in the excellent manuals he has written on some of its most heroic

personalities, *Maharana Kumbha*, *Maharana Sānga* and *Maharajah Hammir*. All available history and tradition regarding Ajmer has also been gathered into his volume on the subject which is the only authoritative study of the city. It is not intended to be uncomplimentary to his writings to suggest that this volume gathers together some of the loose ends of his writings and must be read only as a supplement to his more complete and independent volumes which no student of Indian life and civilization can afford to neglect.

When the time comes for chronicling the developments of this century in India, there is sure to be a glowing page dedicated to Diwan Bahadur Har Bilas Sarda's work as a social reformer. It is therefore eminently fitting that the first section of this volume should deal with problems of social reform in India. It will be noticed that most of them relate to the position of women in Hindu society, a subject which always warms up his heart. He is a profound believer in Tennyson's famous lines:

The woman's cause is man's: they rise or sink  
Together, dwarf'd or godlike, bond or free.

I have often watched with interest his righteous indignation when anything is said against the woman's cause in India or elsewhere in the world. It is even difficult to suppress the feeling that he has an exaggerated deference to the other sex, reminding one of some of the exponents of mediæval chivalry like the troubadors and trouveres of France. One of my harmless amusements, if I may make the confession here, is to bait him on the subject and rouse his excitement allowing it to cool down after a few minutes of warm defence! I can claim to have met many leaders of Indian thought and action in my time, but I have no difficulty in stating that Diwan Bahadur Har Bilas Sarda

is the warmest friend of the woman's cause we have in this country to-day. If Meredith's Fair Ladies in Revolt saw him, they would carry him away in triumph as one of their best friends shouting:

"We have won a champion, sisters, and a sage!"

"It is good to sing praise" said the Bible, but it is not always realised that the qualities of gratitude and reverence embodied in the advice do more good to us than to those to whom we offer our tributes. One of the pleasing sections of this volume is entitled, *Tributes and Appreciations*, containing a sketch of Swami Dayanand, Asoka, Col. Ingersoll, Imam Hussain and Rabindranath Tagore. Praise can easily degenerate into vague and ecstatic emotion, but his appreciation is always based on sound reason and he is never swept off his feet by a whirlwind of admiration. His sketch of Swami Dayanand is an instance in point. It is difficult to say if Mr. Sarda is technically an Arya Samajist, but his enthusiasm for the cult does not degenerate into blind worship and he can always see its limitations. He has hardly any sympathy, for the aggressive and obnoxious pugilism of the puritanic dissenter which one often notices about members of that organization. Though liberal in his theology, Mr. Sarda has deep and abiding religious faith and there can be no better indication of his catholicity of temperament than the fact that the same section includes a eulogy of Colonel Ingersoll with his iconoclastic denunciation of religious forms, as well as of the founder of the Arya Samaj in India with his insistence on going back to the revelation of the Vedas.

Diwan Bahadur Har Bilas Sarda has supplemented here his work as an historian of Rajputana by well-informed studies of *Prithviraja Vijaya*, an epic of India's most famous and romantic cavalier, Prithviraja; Sivaji whose fascination no historian of India can possibly escape; Emperor Visaldeva whose memory is



of special interest to the citizens of Ajmer and Rana Hammir, another of the illustrious galaxies of Rajput heroes to whom his mind has turned repeatedly for inspiration and strength.

It is not necessary to disguise the fact that it is primarily the instinct of the patriot which operates behind these sketches, but it will be conceded that it has not overpowered the duties of a historian and the Indian student can therefore confidently look here, not only for a glowing appreciation of all that is great in his country's history, but also for a careful and comprehensive statement of facts based on recent historical research. It is difficult to suppress the feeling that Diwan Bahadur Har Bilas Sarda's work would have been even more monumental and lasting, if he had had facilities for concentrating all his available time and energy on historical investigation, without the distractions of office or politics and produced an extensive history of Rajputana which is the most absorbing subject of his study and affections.

It is not for me, as an officer of the Government of India, to offer any comment on his political speeches, mostly delivered in the Indian Legislative Assembly. Our outlooks on many political questions are bound to differ, but even an officer of the Government can perhaps pay a tribute to the persistence of his efforts in the cause of his people. The advancement of the status and privileges of Ajmer-Merwara is a matter very dear to his heart and it will be a long time before we shall see another champion of the needs of the people of this Administration, actuated by similar ability and zeal in their cause. His political utterances are characterised by study and useful information and are not like the vapourings of immature and half-educated minds with which we are only too familiar in Indian politics.

Of special interest to me are the papers written by Diwan Bahadur Har Bilas Sarda on educational subjects.

He has taken deep and abiding interest in the subject of education all his life and he rightly pleads here for increased facilities for education for Ajmer-Merwara. The low percentage of literacy fills him with sadness and he is thoroughly dissatisfied with the progress of women's education. He longs for the day when the educational work of his beloved Government College and other educational institutions in Ajmer-Merwara will culminate in the foundation of a university for Rajputana, "a consummation devoutly to be wished", by all lovers of education in this part of India.

Diwan Bahadur Sarda has done well in including some miscellaneous pieces at the end of his work, especially as they draw attention to different facets of his mind. Learning sits lightly on him; he can occasionally forget even the austerity and seriousness of the social reformer and he can also unburden himself of the cares of politics when he meets a congenial friend. He can enjoy most of the good things of the world, a mango with delicious flavour, a cup of South Indian coffee, well-made sweets, a good game of cricket, a fine piece of music or a light joke. It is not surprising that he should have thought of writing a pleasant dissertation on beards and we shall perhaps see him some day writing a complimentary essay on the Art of Shaving! The Diwan Bahadur may be a social reformer, scholar, politician and historian, but he is above all *human* and is in no sense,

Too great and good  
To be human nature's daily food.

Susceptible like any of us to the ordinary human weaknesses, he is eminently loveable and in my mind at least, these writings will always be associated with an interesting personality radiating its bonhomie, even through pages which may sometimes be loaded with learning, or excited with the spirit of controversy.

When Diwan Bahadur Har Bilas Sarda brought these *Speeches and Writings* together and wished me to suggest a title for the volume, I said, perhaps with a mischievous twinkle in my eye and my tongue in my cheek, that it may be called *The Evening of My Life*, after the famous memoirs of Clemenceau, the Tiger of France! Mr. Sarda is approaching the Biblical span of human life, for he will soon be seventy, but I can never forget the violent indignation with which he rejected the title. It was obvious he felt nowhere near the evening of his life and I withdrew the suggestion with haste, compromising with the somewhat prosaic heading *Speeches and Writings*. He is still young in spirits and it will be the prayer of his numerous friends and well-wishers all over India that he should never grow old and he should enjoy the blessing of the famous but often misunderstood Greek saying:

Those whom the Gods love die *young*.

Principal's Lodge,  
Government College, Ajmer,  
4th November 1935.

# ŚIVĀJI

## A SISODIĀ RAJPUT

Wherever the bright Sun of heaven shall shine,  
His honour and the greatness of his name  
Shall be, and make new nations.

SHAKESPEARE, *King Henry VIII.*

CHHATRAPATI Maharāja Śivāji was one of the greatest Hindu sovereigns who reigned in Medieval India. His reign is a landmark in Indian History. He was one of those great men whom nature throws out into the world at various times to fulfil various missions. Sivaji was a military commander of the first rank; and, had India been the Europe of the eighteenth century, he might have rivalled even Napoleon Bonaparte in glory. As a statesman, he would do honor to any country: as a hero, he would be worshipped by any people. As the embodiment of powers which ushered in a new epoch in India and marked the end of an old one, he holds a place in history which time cannot efface, nor subsequent events belittle. He will ever remain an ornament to the Hindu race, and a source of pride and inspiration to generations to come.

Students of Indian history naturally feel interested in the origin and history of the family and the clan to which Śivāji belonged. Curiously enough, the question of Śivāji's ancestry arose in his lifetime. After he had carved out an independent Hindu kingdom, a strict and pious Hindu that he was, he determined to perform his Coronation ceremony in accordance with the traditional Vedic rites, which govern such functions

in Rajputana. Now, according to orthodox Brahminical notions, kingship is a calling exclusively for the Kshatriyas, and a Kshatriya alone is entitled to the *Rajyabhishek* or the Coronation ceremony.

The question whether Sivaji may be crowned according to Vedic rites arose owing to the peculiar circumstances of the Deccan. As the knowledge of the Vedas declined and the Puranas took their place as the religious books of the Hindus, the Brahmins accepted the Puranas as authority in all religious matters. The following text common to the *Matsya*, *Vāya* and *Brahmanda* Puranas was accepted by the Brahmins as the final authority in the matter of kingship:—

महानंदिसुतश्चापि शुद्रायां कलिकांशजः ।

उत्पस्यते महापद्मः सः प्रजापते नृपः ॥

ततः प्रभृति राजानो भविष्याः शुद्रयोन्मयः ।

*Matsya Purana, Adhyaya 272, Śl. 18-22.*

“A son of Mahānandin by a Sudra will be born a king, Mahāpadma (Nanda), who will exterminate all Kshatriyas. Thereafter, kings will be of Sudra origin”.<sup>1</sup>

The Brahmins of the Deccan began to hold that in that part of India there had remained only two *Varnas*, the Brahmins and the Sudras; and as the Kshatriyas and Vaishas were inconspicuous in the Deccan, the view of the Deccan Brahmins was gradually accepted.

It must be remembered that the term Mahratta (Prākṛit: Maharatha; Sans: Maharashtriya) is a purely geographical, and not a generic or ethnic or caste term and signifies only inhabitants or natives of the Maharashtra country, just as the Marwarees are the inhabitants of Marwar, the Gujrateres of Gujrat, the Punjabees of Punjāb, though there are Brahmins, Rajputs, Vaishas and Sudras amongst them all. As a matter of fact, there are a number of Rājput or

<sup>1</sup>Pargiter: *The Purana Text of the Dynasties of the Kali Age*, page 25.

Kshtriya families amongst the Mahrattas. The Morés or Maurés are none other than the Mauryas; the Guptés are the Guptas; the Panwārs are the Parmars or Panwars of Rajputana; the Chalkés are the Chalu-kyas (Solankees) and the Jadava are the Yadavas.

The Brahmins began in time to perform the religious rites of the Mahrattas according to the Puranas and not according to the *Vedas*. P. Kamalakar wrote a book, "*Sutra Kamalakar*" prescribing religious rites for them according to Pauranic injunctions. Thus when these Rajputs of the Deccan gave up the Vedic rites, the Kshtriyas (Rajputs) of Rajputana and other provinces gave up marriage relations with them.

When Sivaji decided to perform his Coronation ceremony it became necessary to convince the Brahmins, who alone perform priestly functions, that he was a Kshtriya. Sivaji possessed ample evidence to show that he was a scion of the Sisodia family of the Rajputs, and that his ancestors, who belonged to the Royal House of Chitor, had come from Rajputana to the Deccan early in the fourteenth century A. D. The orthodox stricklers after the letter of the law amongst the Brahmins—the natural custodians of Hindu religious rites—seeing that the rites and ceremonies pertaining to the *Dviya* (twice-born) castes amongst the Hindus, were not regularly performed in the family to which Sivaji belonged, declared that he was not entitled to have his *Rajyabhishek* performed in strict Vedic religious fashion. Sivaji was made of sterner stuff, and refused to accept the decision of the Deccan Brahmins. An appeal was made to Benares, the chief seat of Hindu learning and the final court of appeal in matters of Hindu religion.

One of the most renowned Pandits of Benares, named Gaga Bhatta went to Poona and after careful investigation came to the conclusion that Sivaji was a Kshtriya, and entitled to be coronated according to

the Vedic ritual. He held, however, that as religious observances pertaining to the Kshtriya clan had been neglected in Sivaji's family for sometime past, Sivaji must first undergo certain penances enjoined by the Sastras on those, who though Kshtriyas, had neglected to perform religious rites. The penances prescribed by him were performed under his superintendence, and then the *Rajyabhishek* or coronation was celebrated in strict accordance with the traditional Vedic injunctions. All classes of Hindus, *including the whole of the Brahmin community* of the Deccan joined in this public celebration.

Some historians and students of history in recent times, have demurred to the pronouncement and decision of Gaga Bhatta though it was accepted by the entire Brahmin Community of the Deccan.

Mr. M. G. Ranade, in his brilliant little book, *Rise of the Mahratta Power*, politician and not a historian that he was, makes a rapid survey of the origin and growth of the Mahratta Power and dismisses the question of Sivaji's descent from the Sisodia Rajputs of Chitor, "raised in connection with Sivaji's coronation as a case of a more or less deliberate manipulation of facts and religious rites in aid of a foregone conclusion adopted for a purely political purpose." (p. 228).

Professor H. G. Rawlinson, in his monograph, *Sivaji the Mahratta*, (page 25) also dismisses the claim of Sivaji to be a Rajput in the same airy fashion. He says, "The family of Bhonsle claimed that the founder of their house, a certain Bhosawat Bhonsle, was a descendant of nothing less than the princely house of Chitor, whose ancestors in the troubled times of Allauddin, had migrated to the Deccan. Bhosawat Bhonsle, however, was merely a patel or village officer of the district of Saiganapur when we first hear of him, the story of his princely origin can hardly be regarded seriously." Mr. Rawlinson did not know that in

Rajputana there are thousands of Rajputs who own only a few acres of land, but claim their origin from the princely houses of Chitor, Jodhpur and Jaipur.

Mr. Kincaid and R. B. Parasnis, whose "*History of the Mahratta People*" is based on old Mahratta records accept the claim that Sivaji's father Shahji Bhonsle was descended from Rana Sajjan Singh, the grandson of Rana Lakshman Singh of Chitor, (p. 112-13).

Sir Jadunath Sarkar, in his book, *Sivaji and his Times*, holds that the genealogy of Sivaji kept in the Raigarh fort is a fabrication and disbelieves that Sivaji was a Rajput. He has, however, given no facts or arguments in support of his opinion. Mr. S. M. Edwards, the editor of Grant Duff's famous *History of the Mahrattas*, has in a footnote on page 205, while referring to the account of Sivaji's coronation given by Kincaid and Parasnis, says in the same sneering way that the statement that "the king was no doubt of Rajput origin" is quite unworthy of credence.

Leaving aside the opinion of cynical or sceptical writers whose political predilections colour their historical beliefs, or who suspect as untrue any facts of history recorded by Hindu historians, unless they are supported by Muhammadan historians, let us see what the Mahratta historians and the historians of Rajputana hold in the matter.

Messrs Kaluskar and Takakhava in their excellent *Life of Sivaji Maharaj* (pages 348-69) while giving a full account of the Coronation of Sivaji, state that the conference of the Pandits and Sastries of the Deccan held after careful investigation that Sivaji was a Kshtriya and was fully entitled to have his coronation ceremony performed in accordance with the old Vedic religious rites.

Colonel Tod, the father of Rajput history, in his wonderful work "*The Annals and Antiquities of Rajasthan*" (Vol. I, page 314, Oxford Edition) speak-



ing of Rana Ajaisi's (Ajaisingh) son Sajjan Singh, says that he "departed for the Deccan.....and was the ancestor of Sivaji, the founder of the Satara throne whose lineage is given in the Chronicles of Mewar."

Mehta Nainsi, in his famous *Khayat* (Chronicles) states that Sivaji was descended from the Mewar Royal family. (Vol. I., p 23, Benares edition).

The great history of Mewar by Kaviraj Shamaldas, *Vir Vinod*, written during the reign of Maharana Sajjan Singh (1874-1883), declared that Sivaji was in direct lineal descent from Rana Ajai Singh. This fact has been accepted by the Royal House of Mewar.

In Rajputana, not only is it a living tradition that Sivaji was a lineal descendant of Rana Sajjan Singh, although family relations between the Sisodias of Chitor and the Mahratta descendants of Sajjan Singh have not continued partly because the descendants of Sajjan Singh remained obscure and petty chieftains for several generations before they emerged as Rulers of States in the Deccan. As soon, however, as they achieved the status of Rulers they claimed their privileges as scions of the Ruling family of Mewar.

That Sivaji was a Sisodia Rajput is further proved by the fact that Raja Shahu of Satara, (1707-1749 A. D.) the fourth in descent from Sivaji, having no male issue, claimed the privilege of adopting a son from the parent stock of Mewar and asked Maharana Jagat Singh II (1734-53 A. D.) to give his younger brother Mathji, Bagor Nahraj, in adoption to occupy the throne of Satara. Colonel Tod says, "The Satara throne, but for the jealousies of Udaipur, might on the imbecility of Ramraja have been replenished from Mewar" (p. 314, ft. note) Also *Vir Vinod*, Vol. II, p. 1595.

In 1848 A. D. again, the last Raja of Satara, Shahu Pratap sent Shivanand Sastri to His Highness the Maharana Sarupsingh of Udaipur and begged him to give in adoption to the Satara throne, Shiverati

Maharaj Dal Singh's son Gaj Singh. The same shortsighted considerations as had influenced Maharana Jagat Singh II prevailed with Maharana Sarupsingh, and the request was turned down. (Prohit Devnath's *Short History of Mewar*, p. 174).

Recently, however, Sivaji's family has been fully recognised in a practical manner by the Mewar Durbar as an offshoot of the Royal House of Mewar. His Highness the present Maharana of Udaipur at the earnest request of Raja Sahib of Mudhol conveyed in his letter dated the 25th of April 1931 A. D., presented at the Udaipur Court by Mr. Bakshi, gave on 31st July, 1931 A. D., K. Lakshman Singh son of Daulat Singh, uncle of Maharaj Harisingh of the Netawal branch of the Bagor House, in adoption to the late Narain Rao, uncle of Raja Maloji of Mudhol. The significance of this adoption will be fully appreciated when we remember that the Bagor House has supplied four Maharanas to the throne of Udaipur, *viz* Maharana Sardar Singh in 1838 A. D., Maharana Sarup Singh in 1841 A. D., Maharana Shambhu Singh in 1861 A. D. and Maharana Sajjan Singh in 1874 A. D.

It is a notable fact that while Maharana Sangram Singh II (A. D. 1710-1734) was reigning at Udaipur, there was internal turmoil in the Satara State and big Sardars of Satara began to defy the authority of Chhatrapati Maharaja Shahu. The latter appealed to the Maharana of Udaipur who sent Rawat Bagh Singh of Piplia (Mewar) to Satara. Bagh Singh brought about an amicable settlement of the dispute and restored fully the authority of Raja Shahu. Later, when the Mahratta armies began to make inroads in Mewar and the other States of Rajputana in the eighteenth century, Raja Chhatrapati Shahu, in 1726 A. D. wrote to the Mahratta generals in Rajputana forbidding them from making inroads into or harass the territory of Piplia Estate in Mewar in particular and other Sisodia Estates

in general, telling them that not only did the Rawat of Piplia and the Sisodia Rajputs belong to the same family as the Rulers of Satara, but that it was due to the services of these Mewar kings that the Hindu Raj had been preserved in India.<sup>1</sup>

Another independent testimony of the fact that in Rajputana, Sivaji has always been regarded as belonging to the Sisodia Rajput family is furnished by the fact that in the collection of the horoscopes of great men made about Samvat 1732-37 (1675-1680 A. D.) by Pandit Shivram, a descendant of the famous Jodhpur State astrologers, the Chandu family, the following horoscope of Maharaja Sivaji appears under the heading, "Rulers of the Rana family," along with those of Maharana Pratap, Maharana Rajsingh, Maharana Amarsingh and others:—

संवत् १६८६ फाल्गुन (चैत्र वदि ३ शके घटी ३०।६  
राजा शिवाजी जन्म । र १०।२३ लग्न ४।२६

च ६ श ७	५	४ स रा ३
द	श्री	२२
६ के १०	रा। ब्र ११	१ शु बु १२

A notable fact is that no Musalman historian of the Mughal times has denied that Sivaji was a Rajput by

<sup>1</sup> Gauri Shanker Ojha's *History of Rajputana*, Vol. II, p. 1259.

descent. Hashim Khafi Khan, the author of the celebrated Persian history, "*Muntakhab-ul-lubab*" holds that Sivaji was a descendant of the Rānās of Chitor.

Original historical research in the Deccan has during the last few years brought to light documentary evidence which places beyond all doubt the fact that the great Sivaji was descended from the Chitor family. Before, however, we discuss that evidence we would briefly state when and the circumstances in which, Ajaisingh's son, Sajjansingh, left Mewar and migrated to the Deccan.

The kings of Chitor used to be styled 'Rawal' and not 'Rana' up to the time of Ratan Singh (A.D. 1302). Rawal Ran Singh, also called Karan Singh (A.D. 1158) of Chitor had three sons, the eldest of whom, Kshemsingh, succeeded his father as ruler of Chitor (A.D. 1168) while the second son, Mahap, was given the *Jagir* of Sisoda, and ruled there as *Rana* of Sisoda. The ninth in descent from Karansingh, was Rawal Ratan Singh who ascended the throne of Chitor in A.D. 1302. And the eleventh in descent from Māhāp, was Rana Lakshman Singh of Sisoda, who was the contemporary of Rawal Ratan Singh of Chitor. On 26th August, 1302 A.D., Sultan Allauddin Khilji took possession of Chitor after a six months siege. Rawal Ratan Singh of Chitor and Rana Lakshman Singh of Sisoda with his seven sons were killed in the war. The eighth son of Lakshman Singh named Ajai Singh was wounded and, at the urgent request of his father, retired to Sisoda to save his line from extinction.

Rana Ajai Singh while ruling in Sisoda was greatly troubled by the raids of Munja, a Balecha Rajput chieftain of Godwar. He asked his two sons, Sajjan Singh and Kshem Singh, to punish the Balecha. They failed to do so. He then asked his nephew, Hammir—son of Ajai Singh's elder brother Arisingh,

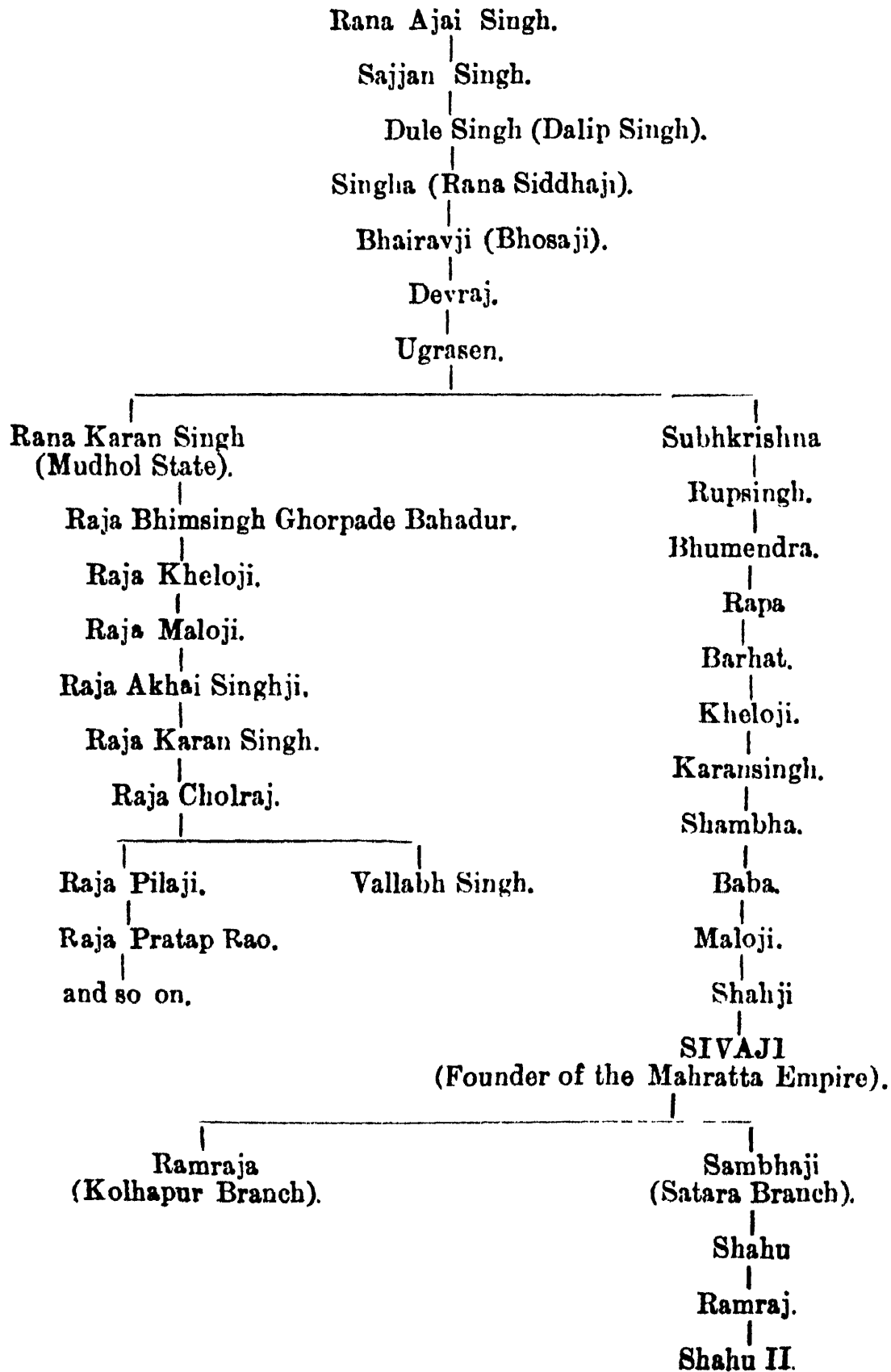
who had also died fighting at Chitor—to rid him of the Balecha. We relate the incident in the inspiring words of Colonel Tod, the author of the *Annals and Antiquities of Rajasthan*.

“Hammir was summoned, and accepted the feud against Munja, promising to return successful or not at all. In a few days he was seen entering the pass of Kelwara with Munja’s head at his saddle-bow. Modestly placing the trophy at his uncle’s feet, he exclaimed: “Recognise the head of your foe! Ajaisi kissed his beard (chin) and observed that fate had stamped empire on his forehead; impressed it with a *tika* of blood from the head of the Bālecha. This decided the fate of the sons of Ajaisi; one of whom died at Kelwara, and the other, Sajjansi, who might have excited a civil war, was sent from the country. He departed for the Deccan, where his issue was destined to avenge some of the wrongs the parent country had sustained, and eventually to overturn the monarchy of Hindustan; for Sajjansi was the ancestor of Sivaji, the founder of the Satara throne, whose lineage is given in the *Chronicles of Mewar*.” (p. 314.)

It is thus clear that Sajjansingh migrated to the Deccan a few years after the conquest of Chitor by Sultan Allauddin Khilji in 1303 A. D., but before A. D. 1326 when Hammir reconquered Chitor.

Recent research has brought to light many royal *Farman*s and other contemporary documents which prove that Sajjansingh and his descendants won distinction by valorous deeds in the Deccan. They served the Bahmani Sultans of Gulbarga and were given *Jagirs*. They eventually became Rajas of Mudhol. From the various *Farman*s issued by the Bahmani Sultans of Gulbarga and the kings of Bijapur and preserved in the archives of the Mudhol State, and the Satara State records, a geneology of the descendants of Rana Sajjansingh has been prepared

and is given below. *Vir Vinod* (History of Mewar) Vol. II, p. 1582 also supports it.



## FARMANS

The first *Farman* dated the Hijri era 753 (A. D. 1352) granted by the Bahmini Sultan Allauddin Hasan Gangoo (A. D. 1347-1358) to Rana Dalipsingh says, "Being pleased with the valient deeds displayed on the battle-field by *Rana Dalipsingh*, *Sardar-i-Khaskhel*, the son of *Sajjansingh* and grandson of *Ajaisingh*, ten villages in Mirath, Tarf Devagadh, are granted to him for the maintenance of his family. So, in accordance with his desire, they should be given over to him. Dated the 25th day of the month, Ramzan, (Hijri) year 753."

Rana Dalip's son Siddhaji popularly called Singha was the military governor of Sagar in A. D. 1393. Sultan Firozshah Roz Afzoon Bahmani (A. D. 1397-1422) received great help from Siddhaji and his son Bhairavsingh in winning the throne. The Sultan's *Farman* dated the 25th Rabi-ul-Akhir, H. 800 (13th January 1398 A.D.) says "Rana Sidhaji, Thanedar of Sagar, on receipt of the news of our Imperial presence came to us and joined our cause.....He fell and sacrificed himself in the thick of the fight.....Siddhaji's son Bhairav Singh who had fought shoulder to shoulder with his father against our enemies had attracted our Imperial notice. In view of the sacrifice of life made by his father, the township of Mudhol with the adjoining 84, villages in the Raigarh Tarf have been granted.....to Bhairavsingh."

Bhairavsingh was succeeded by Deoraj, who had two sons, Ugrasen and Pratapsingh. Ugrasen who succeeded Deoraj, was killed fighting for his master Sultan Ahmad Shah in the battle of Konkan. Ugrasen had two sons Karansingh and Shubhkaran or Shubhkrishna.

*Farman* dated 8th Shawal A. H. 827 (3rd September, A.D. 1424) granted by Sultan Ahmad Shah Bahmani (A. D. 1424-1435) to Rana Ugrasen says

that Sidhaji Rana, Thanedar of Sagar and his son Bhairav Singh who are the great grandfather and grandfather of Rana Ugrasen son of Rajsingh Deo (Deoraj Singh) stood beside us in the period of Firoz Shah Bahmani."

The *Farman* dated A.H. 858 (21 December, 1454 A.D.) granted by Sultan Allauddin Sani (II) Bahmani (A. D. 1435-1457) to the two sons of Rana Ugrasen, after saying that the *Jagir* after the demise of Deoraj was continued to his sons Ugrasen and Pratapsingh, adds that "all the possessions are to be continued to Karansingh and Shubhkrishnaji sons of Ugrasen and their uncle Pratapsingh."

The *Farman* dated the 7th Jamadiul Awwal A. H. 876 (22nd October 1471 A. D.) of Sultan Muhammad Shah Bahmani II (A. D. 1463-1482), in granting territory and the title of Raja Ghorpade in place of the title 'Rana', and a standard of the colour of the Iguana to Rana Bhimsingh son of Karansingh, describes how Rana Bhimsingh, son of Karansingh and grandson of Ugrasen made the Ghorpads (Guana) ascend the ramparts of the fort of Konkan and then with their help scaled the fortress, and that, owing to this contrivance," in place of the title *Rana*, the high title of Raja Ghorpade Bahadur was conferred on him."

*Farman* dated 22nd Rajab, A. H. 896 (31st May, 1491) granted by Sultan Mahmud Shah Bahmani II (A. D. 1482-1518) confirms the *Jagir* to Raja Kheloji son of Bhimsingh and grandson of Karan Singh.

During the reign of this monarch, his governors of several provinces became independant and the Bahmani Kingdom of Gulbarga broke up into five independant kingdoms:—

(1) Adil Shahi of Bijapur (2) Qutub Shahi of Golkunda (3) Imadshahi of Berar (4) Nizamshahi of Ahmadnagar and (5) Bareedshahi of Ahmedabad Bidar Yusuf Adil Shah was the first king of Bijapur and was



succeeded by his son Ismail Adil Shah in 1510 A. D. The Nizamshahi Sultan of Ahmadnagar invaded Bijapur. During this war, Kheloji fought for Sultan Ismail Ali Shah and was killed in the battle of Alappur near Bijapur. Sultan Ismail Adil Shah in his *Farman* dated A.H. 928 (19th November 1522 A.D.) praises the bravery shown by Maloji in the battle on the banks of Krishna against Timraj of Vijianagar and confers on Raja Maloji Ghorpade the privilege of using two *morchals* and exempts him from performing obeisance of a subject. The *Farman* dated A. H. 972 (28th July, 1565 A.D.) granted by Sultan Ali Adil Shah I (A. D. 1557-1580) to Raja Cholraj Ghorpade after the battle of Talkot when his father, Raja Karansingh, was killed, says that it was "issued to Cholraj son of Karansingh and grandson of Akhaisingh" and confers on Cholraj the rank of "Commander of Seven Thousand and the *Jagir* of Mudhol and tracts round about Baibag and Hukeri" etc.

Karansingh and his descendants continued to rule as Rajas of Mudhol. Shubhkaran (Shubhkrishna) son of Ugrasen separated from Karansingh. Sivaji was a descendant of Shubhkrishna. Apte's *History of the Mudhol State* gives an account of Karan Singh's descendants, Bhimsingh, Kheloji, Maloji and Akhaisingh. Akhaisingh's eldest son, Karansingh won the favour of Sultan Adilshah of Bijapur by rendering him valuable services; and his son Cholraj obtained from him, in addition to his old *Jagir*, the *pargannah* of Torgal and Munsab of Seven Thousand. Cholraj had three sons Pilaji, Kanoji and Vallabhsingh. Pilaji lost his life fighting valiently in the army of Sultan Ibrahim. The Sultan pleased with his bravery, bestowed on Pilaji's son Pratap Singh, a Mansub of 7000 and renewed the *Jagir* of Mudhol. Shahji (the father of Sivaji) who was descended from Shubhkrishna son of Ugrasen, claimed a share in the Mudhol State, then

ruled by Prataprao, on the plea that the State had been first granted to Bhairav Singh and then confirmed by a fresh *Farman* to Ugrasen, their common ancestor.

Shahji had been in the service of the Sultan of Ahmadnagar. Relinquishing that service, he later took service with Sultan Muhammad Adilshah of Bijapur. Shahji claimed a share in the *Jagir* of Mudhol and applied for redress to the Sultan whose favour Shahji had won by rendering important services to him. Sultan Adil Shah's *Farman* dated the 17th Rajab A. H. 1047 (25th November 1637 A. D.) says "Raja Shahji Bhonsle recently represented to the lofty court that the grandson of Cholraj, Prataprao Bahadur Ghorpade, had by force withheld his half share from ancient times, in the Mudhol Jagir, the townships of pargannah Wai and the fort therein and the possessions in Karad; also no share is given to Rao Maloji,<sup>1</sup> the grandson of Vallabhsingh and great grandson of Cholraj but he has given a share to Amansingh and Ambaji in the villages of Mudhol. Hence his (Shahji's) own share and that of Maloji, the grandson of Vallabhsingh, be granted by the holy Sarkar. This representation has been considered by our holy and great mind and our attention has been drawn to it; for, it is a matter of our imperial policy to see that the requirements of this honest and obedient ancient house are provided for, this has ever been our policy, in accordance with which the following agreeable *Farman* is issued. Prataprao, the grandson of Cholraj, should feel himself satisfied with Mudhol and 84 villages, the pargannah of Torgal, half the townships of Karnatic and Karad and the Mansub of Seven Thousand; Raja Shahji should receive half the pargannah of Wai, twenty-six townships of Karad and half of the Karnatic as his

<sup>1</sup> Prataprao's father Pilaji and Vallabhsingh were brothers and were sons of Cholraj.

portion, with the Mansub of Five Thousand; and Mahaloji, the son of Bhairav Singh, the son of Vallabhsingh has been granted thirty villages in the neighbourhood of Vijianagar, with the command of Two Thousand. Separate sanads have been issued. Hence *all the members of the family* should be satisfied with the liberal grants conferred and they should pay all attention to the welfare of the ever-increasing empire and the services pertaining to it. Dated the 17th of Rajab A. H. 1047."

The acceptance of Shahji's claim by the Sultan of Bijapur, the master or overlord of both Shahji and Prataprao, that Shahji, father of Sivaji, belonged to the same family as Mudhol sets at rest all doubts regarding the descent of Shahji. It is proved that Shahji, father of Sivaji was descended from the same ancestor as had obtained the grant of the Mudhol State and whose descendants are still Rajas of Mudhol. The *Farman*s granted to the Rulers of the Mudhol State given above, show that the rulers of that State were direct descendants of Rana Sajjan Singh, who had left Mewar to seek his fortune in the Deccan. And as Shahji was also descended from Rana Bahirav Singh who was the first to be given the fief of Mudhol, it is established beyond doubt that Shahji and his son Śivāji were direct descendants of Rana Sajjan Singh son of Rana Ajaisingh of Mewar.

An almost irrefutable proof of the fact that Śivāji was a lineal descendant of Rana Sajjan Singh who had migrated to the Deccan from Sisodā (Mewar) is the fact that Śivaji's ancestors, from Dalipsingh son of Sajnansingh to Bhimsingh all bore the title of 'Rana', which was the hereditary title of the rulers of the Sisoda branch of the Chitor family and which later became the title of the sovereigns of Mewar after the accession of the Sisodias to the throne of Chitor.

This title 'Rana' was transformed into Raja by the command of Sultan Muhammad Shah Bahmani II in 1471 A.D. It is noteworthy that history does not know of any Sardars or Chieftains amongst the indigenous Mahrattas, who ever bore the hereditary title of Rana, which is a distinctive Rajputana title. The Farmans quoted above give an unbroken chain of the descendants of Rana Sajjansingh who bore this title.

All these *Farmans* in original are in the possession of the Raja of Mudhol, and their photographic copies may be seen in Pandit Gaurishankar's collection, Ajmer.

The portraits of Sajjansingh, Dalipsingh, Karansingh, Maloji and Pratapsingh given in Apte's *History of Mudhol* show that they kept up in the Deccan the dress of the Sisodia Rajputs of Mewar, and that in that dress they can hardly be distinguished from the Mewar nobles.